



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

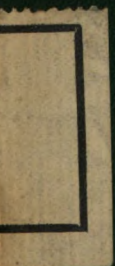
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

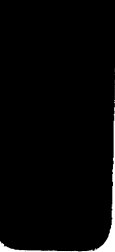
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





BIBLE QUESTIONS.

PART I.

ch

BIBLE QUESTIONS; ³

OR, A

PLAIN, EASY, AND INVITING ASSISTANCE

TO THE STUDY OF THE

HOLY SCRIPTURES.

FOR THE USE OF SCHOOLS AND PRIVATE FAMILIES.

BY W. HUMBLE.

IN TWO PARTS.

PART I.

CONTAINING QUESTIONS ON THE OLD TESTAMENT.

LONDON:

J. SOUTER, 73, ST. PAUL'S CHURCHYARD;

L. B. SEELEY, FLEET STREET;

AND MAY BE HAD OF ALL OTHER BOOKSELLERS.

1833.

1060. e. 14



WHITING, BEAUFORT HOUSE, STRAND.

CONTENTS.

	PAGE
SECTION I. Introduction	1
II. The Creation; History of Adam, &c.	5
III. Of Abraham, &c.	11
IV. History of Joseph	17
V. Exodus	23
VI. Leviticus, Numbers, and Deuteronomy	32
VII. Joshua	42
VIII. Judges	48
IX. First Book of Samuel	53
X. Second Book of Samuel, and First Book of Kings	60
XI. Second Book of Kings	70
XII. First and Second Books of Chronicles	79
XIII. Ezra, Nehemiah, and Esther	85
XIV. Job	90
XV. Psalms	99
XVI. Psalms continued	111
XVII. Proverbs, and Ecclesiastes	125
XVIII. Isaiah	133
XIX. Jeremiah, and Lamentations	145
XX. Ezekiel, and Daniel	153
XXI. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zeph- niah, Haggai, Zechariah, and Ma- lachi	163

ERRATA.

Page 6, Answer 13, *read* to his peculiar service.

Page 14, Question 27, *for* Eliezer, *read* Nahor.

Page 37, Answer 46, *for* it was, *read* they were.

Page 44, Answer 19, *for* of which, *read* by which.

Page 158, Question 40, *for* captains, *read* captives.

Page 163, Answer 2, *for* as, *read* that.

Page 165, Question 19, *for* when, *read* why.

PREFACE.

THE Author of the following little work, having found the plan of instruction by question and answer of very great utility in most branches of education; adopted it also with reference to religious subjects; and having observed, upon trial, its good practical tendency, he is induced to publish what he has drawn up for the use of his own pupils, in the hope that, finding its way into schools and families generally, it will produce that good effect upon the minds of young people, which, in the present day especially, when infidel sentiments are widely disseminated, is so very desirable.

The chief recommendation of the system which the Author has here followed out, by framing a set of questions and answers upon every book in the Old Testament, is this, that it not only imparts, by a very easy and agreeable method, a knowledge of Scripture History, but also is likely to lead to the study of the Scriptures themselves, it being necessary that the Bible should frequently be used, in order to throw light upon this or that point, as a book of reference: and if to

this a portion of the answers be learnt by heart, on the sabbath, it cannot fail, with God's blessing, to be eminently useful.

The Author would candidly state, that in preparing this work he had recourse to a valuable help, which enabled him to state his own views with reference to certain things recorded in the Scriptures more clearly and decidedly : he trusts that nothing will be found in it at variance with the great standard of truth. It has been his aim throughout to lead the young mind to an acquaintance with God as the Being who hates sin, and loves righteousness ; and he earnestly prays it may lead to the inculcation of right principles ; those principles which in his opinion must at all times form the basis of sound, profitable education ; and remembering the precept, and the promise attached to it, " Train up a child in the way he should go, and when he is old he will not depart from it," he sows in hope and faith, beseeching the Spirit of the living God to impart His gracious influence, and thus make this humble endeavour to benefit the rising generation, a blessing to mankind.

Manor House, Kennington.

62. Who was the writer of the 121st Psalm?

David also, whilst he was in the field with the army during Absalom's rebellion: it is full of comfort to such as put their trust in God.

63. What does David's great zeal for the tabernacle and the city of Jerusalem, and for the tribes of Israel, as expressed in the 122d Psalm, instruct all the members of the Christian church to do?

To pray continually for the peace of it, and to do all in their power to promote true religion around them, for the sake of their fellow-members, as well as for their own.

64. Who is supposed to be the writer of the 123d Psalm?

The prophet Isaiah, when the king Hezekiah desired him to lift up his prayer for the remnant that was left: it is very suitable to those who are exposed to the contempt, persecution, and cruelty of the wicked, as it teaches them to pray to God for deliverance, and to place their firm trust in his mercy and goodness.

65. When does it appear that David composed the 124th Psalm?

Upon his being delivered from the hands of Saul; and we may conclude from it that God will always support his church, and never permit it to be destroyed.

66. What is supposed to have occasioned the writing of the 125th Psalm?

Sennacherib's threatenings to destroy Jerusalem; and the Psalmist represents to us in few words, the happy condition of those who fear God, and put their trust in him.

67. What should the 126th Psalm lead us to reflect on?

The wonderful things which God has done numberless times for his people, by delivering them; contrary to all expectation, from the hands of their enemies: it is very comfortable to people in distress and poverty, who may hope for better days.

68. What may we learn from the 127th Psalm?

That it is not the care men are able to take themselves, but the blessing of God, that makes kingdoms, cities, and families subsist; therefore, all fathers and

mothers should endeavour to obtain this blessing : neither can families be truly happy, if ever so rich and prosperous, without the blessing of God ; and with this blessing they can never be wretched, for God will support them under every trial.

69. What should we observe from the 128th Psalm ?
That God always blesses those families in which piety prevails, and showers down upon them spiritual blessings ; and we may be sure that he will, at last, exalt those who live uprightly, according to the rules of the Gospel, to the supreme happiness of heaven.

70. By whom is the 129th Psalm supposed to have been written ?

By Ezra the scribe, after the return of the Jews from their captivity, and to have been occasioned by the difficulties they had to struggle with about rebuilding their walls.

71. What may we learn from the 130th Psalm ?

To remember that as no one is free from sin, no one by his own righteousness can be justified before God : we must, therefore, as Christians, have recourse to God's mercy through Christ, acknowledging ourselves to be sinners.

72. On what occasion is the 131st Psalm supposed to have been written ?

When David was suspected of wanting to take the kingdom during Saul's life ; and it expresses such sentiments as all the children of God ought to entertain. What David teaches here agrees with our blessed Saviour's doctrine, that those who would enter the kingdom of heaven, must humble themselves, and become as little children.

73. What should Christians learn from David's example, as written in the 132d Psalm ?

To be zealous for the building of churches where they are wanted, and for keeping up of those which are already built ; also for the proper maintenance of the ministers of religion.

74. What does the 133d Psalm contain ?

A good lesson, both for private families and communities ; the comparisons in it show how excellent and delightful brotherly love is.

75. What is the 134th Psalm supposed to have been?

The evening hymn, sung at the shutting up of the gates of the temple, to excite the priests and Levites, whose custom it was to watch each night, in turn, to be diligent in their office, which was that of making devout prayers for the people.

76. What was the 135th Psalm?

Probably the morning hymn at the opening of the gates of the temple; but we may learn from it to bless God, and to celebrate his power, wisdom, and goodness, which appear in the creation and government of the world; and particularly for what he has been pleased to do for us through Jesus Christ our Saviour.

77. For what purpose is it probable that the 136th Psalm was written?

To be sung at the great festivals: it must be observed, that throughout the whole of it the Levites and the people sing in turns, and that in every verse they praise God with these words, "for his mercy endureth for ever." The Psalm is equally suitable to Christian worship.

78. When does it appear the 137th Psalm was composed?

During the Babylonish captivity; and it gives us a lively idea of the sorrows of pious people, when they are prisoners of war in a country where the religion is a false one. The latter part of the Psalm was a prophecy of the destruction of the Edomites and Babylonians, which happened a few years after the destruction of Jerusalem.

79. On what occasion was the 138th Psalm composed by king David?

As a thanksgiving to God for raising him from a low and afflicted condition to the royal dignity; but all who fear and love God may apply to themselves, with confidence, the last verses of this Psalm.

80. How ought we to consider the 139th Psalm?

With great attention, for it is one of those parts in scripture which speaks most clearly of the divine presence and knowledge, and shows that nothing can be hidden from God.

81. What appears to have been David's situation when he wrote the 140th Psalm?

That he was very cruelly persecuted at the time; the deprecations, at the latter end of it, on the heathen nations, are by no means suitable to Christians, for we are expressly commanded to pray for our enemies instead of cursing them.

82. What does David pray for in the 141st Psalm?

For God's grace, that he might not, by any intemperate or imprudent words, give his enemies advantage against him. The petition it contains is very suitable to Christians.

83. What are we taught in the 142d Psalm?

This Psalm was David's meditation in the cave of Engedi, and it teaches us, that to the Lord we must apply for help in the day of distress.

84. By whom is the 143d Psalm supposed to have been written?

By David, when his son Absalom was in rebellion against him; the prayer at the beginning of it is of general use, for there is no man who has not reason to make it with humility and fervency.

85. What does the 144th Psalm teach us?

To give glory to God for all the good things that befall us, and at the same time to acknowledge our own unworthiness: from the latter part of the Psalm we learn, that as plenty, peace, and temporal prosperity are the effects of God's good providence, we ought to receive these blessings with thankfulness, and to make a right use of them.

86. What do we learn from the 145th Psalm?

It can scarcely fail to fill our minds with fervent devotion; we should not let a day pass without praising our Almighty benefactor. One generation praises the Lord unto another, when parents teach their children their duty.

87. What should we learn from the 146th Psalm?

That the happiest employment of time is to spend it in praising and glorifying God, and that we should do so every day of our lives; also, that it is a great folly to place our whole trust and confidence in any human being, since the greatest among them can do no good to others without God's permission.

88. By whom was the 147th Psalm supposed to have been composed?

By Nehemiah, and it is thought to relate to the return of the Jews from captivity, and the restoration of Jerusalem ; it teaches us to praise God for the blessings of creation, and also for the greater blessings of his word, the Holy Scriptures.

89. When is it thought David wrote the 148th Psalm. When his kingdom was in a very flourishing condition, and when God had given him rest from all his enemies : it is a very sublime and beautiful hymn.

90. What is the 149th Psalm ?

A hymn of praise for some great victory, and as the Israelites sung hymns of joy because God had made them triumph over their enemies, so ought Christians to praise God for the care he has taken of his church, and for all the favours bestowed upon them, but chiefly for subduing their spiritual enemies.

91. With what should the 150th Psalm inspire us ?

With a holy zeal to praise continually the majesty of God, his infinite power, and all his adorable perfections, not only with our lips and voices, but chiefly with our hearts.

SECTION XVII.

PROVERBS.

1. By whom was the Book of Proverbs written ?

By king Solomon, it consists of two parts : the first nine chapters which form the first part, relate to wisdom, by which is meant religion ; the other part is a collection of proverbs and moral sentences upon a variety of subjects.

2. What are the contents of the first chapter ?

The first verses to the 20th are a kind of preface, to show that the design of the book is to teach us true wisdom ; the latter part shows that God affords means and opportunities for men to know their duty, and that he does not forsake them till after they have despised his counsels and abused his patience.

3. In what are we instructed from the second chapter ?

To seek true wisdom with all our heart ; and we are assured, if we do so, we shall find a treasure far more

valuable than any thing which worldly riches can afford; that true wisdom is not difficult to attain, and that God gives this wisdom to all who sincerely desire, and seek for it.

4. What should we particularly observe in the third chapter?

The grave and affecting exhortation which Solomon addresses to mankind, and his description of the happiness of those who give themselves up to the guidance and direction of wisdom. We are shown why religion is more precious than gold and jewels, and are led to consider what a comfort it is to lie down without fear, as those do who know they are in favour with God.

5. In what does the fourth chapter instruct us?

All persons, but especially the young, will find here powerful motives for forming a habit of piety and virtue; religion should be regarded as the principal thing, because it is that alone which can secure us from the dangers of the world, and give us eternal life and glory.

6. To what does Solomon exhort in the fifth chapter?

All men, especially the young, not to suffer themselves to be seduced by bad women; reminding them particularly, that the actions of men are all exposed to the eye of God, and that he examines all their proceedings.

7. What advice does Solomon give in the sixth chapter?

It does not mean that men should never be sureties for any persons whatever; but that they should not, without great caution, engage for one another. We should notice what is said of idleness, and what it will bring a man to; also the admonition to young persons to be obedient to their parents: the commands of a good parent are compared to a lamp, because they enable those who make use of them to see what is their duty.

8. What are the warnings of Solomon in the seventh chapter?

To guard against impurity and adultery; and shows that these sins are ruinous to those who practise them, that they are like brute beasts which have no understanding, and hasten to their destruction; this and the

foregoing chapter show, that divine vengeance pursues them in a particular manner.

9. What are we particularly called upon to do by the eighth chapter?

To receive instruction from the word of God; to observe that religion is not a difficult thing to understand, when people are desirous to know it; that it is no invention of man, but a truly divine thing proceeding from God himself; and that those persons who refuse to hearken to true wisdom, hazard the loss of God's favour here, and of eternal life hereafter.

10. What are the contents of the ninth chapter?

Wisdom is described under the similitude of a person who has provided a feast, of which she earnestly entreats all mankind to partake: we are shown also, that the counsels of wisdom are not received alike by all; that wise men hearken to them with pleasure, but that worldly and profane men make a mock at them.

11. What have you to observe of the tenth chapter?

It begins the second part of the book, which is full of useful instruction: the precepts and maxims in this and the following chapters are for the most part very easy to be understood, and we must all see the truth of them; but, as they were written by divine inspiration, we should consider what they contain as the precepts of that wisdom which is so strongly recommended in the first part of this book.

12. What does the eleventh chapter teach us?

That those persons who keep shops should consider what a heinous offence it is to sell by short weight and measure, that God will certainly punish those who are guilty of such practices: that discretion (which is modest and prudent behaviour) is far more valuable to woman than beauty.

13. What are the contents of the twelfth chapter?

We are told that some persons are so proud, that when they know they have done wrong, they will not bear to be told of it. By those who speak like the piercing of a sword are meant, those who make unkind speeches that wound the hearts of others: the truly religious person will not only be careful to avoid giving pain, but endeavour to promote the happiness of others by his discourse.

14. What do we learn from the thirteenth chapter?

The wise man here recommends parents to chastise their children betimes, but he does not encourage them to take up the rod, as many do, for trifling faults. It is certainly wrong to let children grow up in wickedness and folly, but their tempers may be spoiled, and their hearts hardened by unnecessary beating.

15. What does the fourteenth chapter show us?

That those who despise religion often make great pretensions to wisdom. Here, too, we have many marks by which the truly wise are distinguished from the foolish in God's eyes; see to what place the wicked are driven at their death, and what the hope of the righteous man is, when he is going to depart from this world.

16. What are the maxims recorded in the fifteenth chapter?

They are easy to be understood: the sacrifices of the wicked signify the prayers and praises which wicked people offer up in God's house, without sincerity. To walk uprightly, is to live agreeably to the commandments of God; and those who are truly wise, have a proper regard for the heavenly inheritance, and are careful to avoid wickedness.

17. What are we taught by the sixteenth chapter?

That without the guidance of the Lord we can do nothing well, and that if we would think and do what is right we must pray for the Holy Spirit. We are taught to be prudent, meek, and moderate in our discourse and actions, and to abstain from slander, malice, and wrath; also to observe that a virtuous old age is very honourable.

18. What does the seventeenth chapter contain?

That God occasionally sends afflictions on his servants to make them better; that three things are necessary to make families happy, namely, peace, faithful servants, and children brought up in virtue; and that we should try to gain the favour of God, which alone can give true contentment and satisfaction, and that one of the chief effects of wisdom is to speak with discretion, and to know when to hold our tongues.

19. What does Solomon teach us in the eighteenth chapter?

To use great prudence in our words and actions; to seek the conversation of wise and good men, and to improve by their instructions; to exercise justice, to put an end to disputes, and procure peace with all possible care; not to hearken to flatterers, nor to take pleasure in their discourse, and to shun idleness.

20. What are the instructions of the nineteenth chapter?

That false witnesses are not only those who swear falsely in a court of justice, but all who slander their neighbours. Lying of all kinds is hateful to a God of truth, and is commonly punished in this world, and certainly in the next: and that the judgments of God will certainly in the end fall upon those who despise him and religion.

21. What are the maxims of the twentieth chapter?

The just man is he who hath faith in God, strives to do his duty, and instructs his children to do theirs: this is the way to bring the divine blessing upon a family; but none can be purified from original sin, but through the atonement of Christ.

22. What are we told in the twenty-first chapter?

That the Lord is better pleased with those who practise justice and mercy than with those who, in time of necessity, turn their backs upon the sick and wretched to attend public worship; but we must not neglect the latter, by going in search of such cases of distress where we are not wanted.

23. What may we learn from the twenty-second chapter?

That a good character is often of more value than great riches: with the latter a person may be unhappy in himself, despised by his fellow-creatures, and hateful in the sight of God; but riches are frequently enjoyed with a good name, and there is no sin in possessing them if they have been honestly gained.

24. What does the twenty-third chapter contain?

Advice against being dainty and gluttonous in respect to eating and drinking; and they caution us against a covetous desire of wealth: it is very dangerous to keep company with drunkards and gluttons,

as those who do so put themselves into the way of temptation.

25. What are some of the particulars of the twenty-fourth chapter?

That the wicked are not objects of envy; for no one would desire to change conditions with those whose end will be destruction, and who, during this life, can have no true happiness: religion is the only thing to be depended upon for true prosperity: we are also to remember, that no thought, word, or action, can be hidden from God.

26. What may we learn from the twenty-fifth chapter?

That patience and mild speeches will subdue anger, and that our behaving in this manner towards an enemy will melt him to kindness; we are taught also to silence slanderers, by letting them know we are displeased with their discourse.

27. Of what are we instructed in the twenty-sixth chapter?

That curses hurt only those who utter them; that the greatest folly, and the most difficult to cure, is self-conceit; that a talebearer is a most dangerous person in society; that all kinds of flattery and deceit are forbidden by the Christian religion.

28. What should we observe from the twenty-seventh chapter?

The uncertainty of human life, and all things in this world: that those who reprove us with sincerity are our truest friends; that industry and economy should be well observed, because application to some lawful business is a means of living innocently, is a help to piety, and an instrument of salvation.

29. What instruction may we receive from the twenty-eighth chapter?

That a person who has an evil conscience lives in continual fear, whereas a good man is always calm and steady: that it is a great sin to lead others into breaking God's commandments; that a high opinion of ourselves is a sign of extreme folly; and that those who give to the poor will never want.

30. What are the instructions of the twenty-ninth chapter?

That it is sinful to give way to a passionate temper ; that pride is a fault that should be carefully checked ; and that the only way to be always under the protection of the Almighty, is to fear the Lord, and live up-rightly, that is, according to God's commandments.

31. What is written in the thirtieth chapter ?

It is called the prayer of Agar, and is suited to persons in the middle station of life, and should lead such as are exempted from the peculiar temptations of indigence and affluence to be contented and thankful ; but both rich and poor are reminded by it of the dangers to which they are exposed.

32. What excellent instruction is given in the thirty-first chapter ?

Mothers, in particular, should make the latter part of this portion of scripture familiar to their daughters, as a pattern which all ought to follow when they enter the married state. How much happier would they be than those young women who are become wives and mothers without having been taught to reflect on the important duties they have solemnly engaged to perform.

ECCLESIASTES.

33. By whom was this book written ?

By Solomon, in the latter part of his reign ; the design of it was to expose the vanity of human life, and show that the only way to be happy is to fear God and keep his commandments.

34. What should we learn from Solomon's example, as recorded in the first chapter of this book ?

Those who are wise will learn, that human knowledge will not give happiness unless it is properly used ; and those who are ignorant should learn from it to be contented, since they can attain without this knowledge true wisdom, which consists in the knowledge of God and their duty.

35. What useful lesson both to the rich and poor is given in the second chapter ?

We should learn from it to seek true wisdom ; to moderate our desires after the good things of this life, and avoid those excessive cares which render a person miserable, and rob him of peace of mind here, and of the happiness of the world to come.

36. What are we shown by the third chapter ?

That all things in this world are liable to change ; we should, therefore, learn from them, that it is best to be contented, and apply ourselves to well doing : that it is our duty, as well as our happiness, to submit in all things to Divine Providence.

37. What may we collect from the wise man's observations in the fourth chapter ?

That the innocent are oppressed and comfortless, which is a proof of the vanity of this world ; but it proves also that there is a God who will hereafter reward every man according to his works, therefore we must not judge men to be happy or miserable by what befalls them here.

38. What should we learn from the fifth chapter ?

To go with reverence into the house of God, as into a place where God is present in a peculiar manner. By the sacrifice of fools is meant prayer offered up in the Lord's house without devotion, and the paying no attention to the preacher.

39. For what are the reflections which Solomon makes in the sixth chapter very proper ?

To moderate the eagerness of men's pursuits after earthly goods ; but the Gospel gives us still clearer directions on this head, by teaching us to look forward to another life.

40. What may we notice in the seventh chapter ?

That to be oppressed and ill treated is a great trial to a good man, but patience will carry him through it. A good man may be made angry, but a wicked one only will suffer anger to rest with him. To be righteous over much, does not mean that we can be too good, only that we should not be too strict in the defence of our own right, or too rigid in judging others.

41. What are we taught by the latter part of the eighth chapter ?

That it is much wiser to be contented with what God has seen fit to reveal, than to endeavour to penetrate into the things he has hidden from us. " Secret things belong unto God, but those that are revealed are for us and our children."

42. What should we consider from the ninth chapter ?

Into what errors Solomon, the wisest man that ever lived, fell, when he did not take the revealed word of God for his guide; this should teach us to be humble and lowly in our own eyes, and to pray to God to help our understanding with his Holy Spirit.

43. What is the meaning of the tenth chapter?

The first verse signifies, that a single instance of remarkably bad conduct often destroys the character of one who was before renowned for wisdom.

44. What are we recommended to do in the eleventh chapter?

To be charitable and liberal in relieving the necessities of others, and we are shown that such good deeds will in the end be favourably considered. Young people, too, are here admonished to be moderate in the enjoyment of innocent pleasures, and always to keep in mind that they will be called to account hereafter for the manner in which their whole lives have been spent.

45. What is the meaning of some expressions in the twelfth chapter?

To remember our Creator in the days of our youth, signifies, to apply diligently to the study of God's holy laws, and to get a habit of living in obedience to them before the season of old age arrives; verses 13, 14, call for our most serious attention, as they show that nothing can give true happiness in this world but religion.

46. What is the Song of Solomon?

It is understood to relate to Christ and his church, but being all in figurative language, it is not easy to be explained; all which it is designed to teach us, is taught in plainer words in the other parts of scripture.

SECTION XVIII.

ISAIAH.

1. WHEN did the prophet Isaiah live?

Nearly 800 years before the coming of our Saviour, and he prophesied about sixty years in the kingdom of Judah.

2. What may be observed with respect to Isaiah's predictions?

That of all the prophets, he has spoken more clearly concerning our Lord and Saviour Jesus Christ, of his sufferings, of his kingdom, and the calling of the gentiles.

3. What application should be given to the first chapter?

All persons of whatever rank or degree should apply to themselves the prophet's exhortation, by considering, in the first place, whether the crimes here pointed out to the Jewish nation, prevail in the nation to which they belong; and in the next place whether they themselves are guilty of them, that they may be led to repentance and amendment of life, not for the sake of themselves only, but for the good of their country.

4. What is meant by "the mountain of the Lord's house," chapter second?

The kingdom of the Messiah, which will hereafter be fully established according to the prediction of the prophet, and the church of Christ will then be in a most glorious state.

5. What are we to understand by "the day of the Lord of Hosts?"

It signifies the time when the Lord will come to judgment; at that awful day, all who have been received into the church of God, will be made to feel the effects of God's displeasure if they have forsaken the Lord, and set up idols in their hearts, which those do who give themselves up to follow the desires of the flesh, or the pomps and vanities of this world.

6. What does the prophet call our attention to in the third chapter?

All Christian women should remember what was threatened to the daughters of Zion, that they may not, by their pride and luxury, help to bring down the judgments of God upon the nations to which they respectively belong.

7. What does the prophet foretel in the fourth chapter?

That in those calamitous times, which he had before

predicted, the Jewish nation should be greatly diminished, but that God would preserve a remnant of them, and restore them in his appointed time to Jerusalem; and afterwards receive them into the Christian church.

8. What are the crimes which the prophet enumerates in the fifth chapter, which brings God's judgments upon a nation?

Covetousness, an inordinate desire of riches, drunkenness, the love of mirth, feasting and pleasures, security and a contempt of the divine threatenings, impious opinions and discourses, and unjust judgments.

9. Why were the Jews threatened to be punished with spiritual blindness and hardness of heart in chapter sixth.

On account of their refusing to hear and consider what his prophets were sent to tell them.

10. What prophecy is contained in the seventh chapter, verses 14, 15?

A very remarkable one, relating to the miraculous birth of our Saviour, which was fulfilled when he was born of the Virgin Mary: the name Immanuel signifies "God with us."

11. What may we observe with respect to the prophet's prediction in the eighth chapter?

That it exactly came to pass, as we may learn from 2 Kings xvi., and Christians should learn from the latter part of this chapter, that it is sinful to consult fortune-tellers and conjurers.

12. When was the prophecy contained in the ninth chapter, verse 1, 2, fulfilled?

When our blessed Saviour went to live at Capernaum, and brought salvation to light by preaching the Gospel.

13. What prophetic description is given in chap. x., verse 28, to the end?

The march of Sennacherib towards Jerusalem, the terrors he would occasion in the places he passed through, and how the mighty tyrant would be suddenly stopped and laid low by the hand of the Lord of Hosts, the God of Israel.

14. What does the eleventh chapter chiefly relate to?

The kingdom of the Messiah. By the rod from the stem of Jesse, was meant Christ, who was of the family of Jesse, the father of David.

15. What is written in the twelfth chapter?

A hymn of praise, suitable for all who partake of the blessings of the church of Christ.

16. What was the prophecy in the thirteenth chapter, verse 11, &c.?

God himself speaks by the prophet, declaring that he will certainly destroy Babylon; these divine threatenings are very dreadful, and they were fully executed, when the Almighty sent the Medes against this great nation.

17. What did God declare in the twentieth verse?

That after the total overthrow of Babylon it should never be inhabited; this prediction was exactly fulfilled, for the place where it stood can no longer be known.

18. What was foretold by the fourteenth chapter?

The return of the Jews from the Babylonish captivity; this prediction was written 130 years before the captivity took place.

19. What did Isaiah prophecy in the fifteenth and sixteenth chapters?

Against the Moabites; we have here another instance of a nation being punished for its pride, and the injuries it had done the people of God; also a further proof of the care which God in all ages takes of his church.

20. What prophecy is contained in the nineteenth chapter?

That against the Egyptians which was remarkably fulfilled, as the history of Egypt shows. The fierce king, verse 4, was Alexander the Great, king of Macedonia.

21. What was the design of the prophecy in the twentieth chapter?

To warn the Jews not to depend upon the Egyptians, but to trust in God alone.

22. What remarkable prophecy do the first eleven verses of the twenty-first chapter contain?

That which related to the taking of Babylon, ver. 4,

expressly mentions that the city should be taken in the night, when the king of Babylon was feasting and taking pleasure; and this came to pass in the reign of Belshazzar (Dan. v.).

23. What may we learn from the twenty-second chapter?

That one of the greatest signs of hardness of heart in a nation, and that which provokes God to punish it, is, the people being unmindful of his judgments, and giving themselves up to mirth and pleasure, and dissoluteness, at a time when he calls them to humiliation and repentance.

24. What is denounced by the prophecy contained in the twenty-third chapter?

The destruction of Tyre, which famous place was destroyed by Nebuchadnezzar: the prediction was delivered 125 years, before its accomplishment.

25. What was further foretold respecting Tyre in the seventeenth and following verses?

That after seventy years it should recover its splendour; which it did, and enjoyed its liberty in the time of Alexander the Great.

26. What should we more particularly observe in the twenty-fourth chapter?

The power of the Lord, and the judgments which the Lord brings upon the earth when wickedness spreads itself amongst those who are peculiarly his people: and that the earth is defiled by transgressing against God's law, changing his divine ordinances and breaking his everlasting covenant.

27. How were God's promises to establish his kingdom, and again to manifest his glory at Jerusalem, after he had afflicted it, fulfilled?

They were partly accomplished in the manifestation of our Saviour, Jesus Christ, and the preaching of the Gospel; but they will have a further fulfilment at his second coming.

28. Have the words of the prophet in the twenty-fifth chapter, verse 8, been fulfilled?

They will not be fully accomplished till death, our last enemy, shall be destroyed by the resurrection, and Jesus Christ shall take his faithful servants to heaven.

28. What is contained in the twenty-sixth chapter?

It is a song of praise, in which temporal and spiritual blessings are intermixed; in the ninth verse we observe what we should learn, when the Lord's judgments are in the earth.

30. To what does the sixteenth verse of the twenty-eighth chapter relate?

To our Saviour, as the foundation of the Christian church, intimating that there is no salvation but through him.

31. What does the parable contained in the twenty-third and following verses signify?

Under the similitude of a husbandman, it shows how God, with unerring wisdom, and impartial justice, instructs, admonishes, and corrects his people, in order to reclaim the wicked and improve the good, and finally to separate the one from the other.

32. What are we shown by the twenty-ninth chapter?

That it is great folly and extreme wickedness to pretend to hide any thing from God, and that nothing can screen any one from God's judgments.

33. What do the seventeenth and following verses relate to?

The times of the Gospel, when the spiritual blindness which was threatened to the Jews was to be removed; this has been partly fulfilled by the preaching of our Saviour and his apostles, but will not have its full completion till the second advent of our blessed Lord.

34. What is the instruction to be drawn from the thirty-first chapter?

That to put confidence in men, rather than in the divine assistance, is to sin against God, and deceive ourselves.

35. Of what were we foretold in the thirty-second chapter?

The first to the ninth verse were prophetic of the blessings of the Messiah's kingdom, and the last verses foretold the judgments that would be sent upon the Jewish nation, and a future restoration.

36. What prophecy is contained in the thirty-third chapter?

It signifies that all the designs, and all the attempts of the enemies of God and his church are vain and ineffectual, and that they cannot withstand the power of the Lord, but that whatever they undertake against God turns to their own confusion.

37. What is contained in the thirty-fourth chapter?

A denunciation of God's vengeance against all the enemies of the church of God. Edom and Bozrah are particularly mentioned, and the Edomites were accordingly destroyed by Nebuchadnezzar; but we may be certain something more was meant by the prophecy, as all nations were called upon to hear; and it is understood to relate to some great revolution that shall happen, before the perfect state of the kingdom of God upon earth shall take place.

38. What does the prophecy in the thirty-fifth chapter foretel?

The flourishing state of the Christian church, and the blessings God will bestow upon it by means of the Messiah, who will redeem and sanctify the faithful, destroy their spiritual enemies, and confer on them eternal happiness.

39. What is to be observed from the thirty-sixth chapter?

That the haughty and impious speech of Sennacherib, and his blasphemies against God, hastened the ruin of that idolatrous king. When men fly in the face of the Almighty, and insult him with impious speeches, he fails not to set bounds to their insolence.

40. What may we see in the events which are related in the thirty-seventh chapter?

That trust in God, and fervent prayer, are very prevailing; that the power of God is infinite, that he is just, and that sooner or later he punishes wicked princes and nations in this world.

41. What excellent prayer do we find in the thirty-eighth chapter?

A prayer of thanksgiving to Almighty God, which Hezekiah wrote after his recovery: it affords a good example to those who, by divine mercy, are restored to health after a dangerous illness.

42. What do we learn from the thirty-ninth chapter

of this book, and the twentieth chapter, second book of Kings, respecting a part of Hezekiah's history?

How apt even good men are to forget God in the day of prosperity; and also that worldly advantages are vain and uncertain, and that we should never be puffed up with the possession of them. It also appears from hence that God chastises those he loves, when they grow remiss and offend him, but that he is reconciled as soon as they repent and humble themselves.

43. What may we observe of the prophecy in the fortieth chapter, ver. 3 to 9?

That it was fulfilled when the Baptist, as the messenger of Christ, came to prepare the people for receiving him.

44. What did the good tidings which were to proceed from Jerusalem relate to (ver. 9 to 12)?

To our blessed Saviour, who, in his divine nature, is the Lord God. Ver. 11 agrees with our Saviour's own words, when he called himself the good shepherd.

45. What should we observe in the twelfth and following verses?

In what exalted terms the prophet here speaks of the majesty of God: from such passages as these we should form our idea of the divine majesty and attributes, particularly of his almighty power.

46. How should we consider this chapter?

It should be read and studied with particular attention by Christians, for it teaches us that God abhors idolatry, that we ought to adore and fear this great and wonderful being, before whom all creatures are as nothing, and that all our happiness depends upon God's favour and our trust in him.

47. What is contained in the forty-first chapter, ver. 21 to the end?

That the deliverer to come from the north meant Cyrus, the prince of Persia, whose father, being a Persian, came from the east, and his mother, who was a Mede, from the north of Judea. The whole of this chapter has a reference to Christ, the great deliverer of mankind, of whom Cyrus, as the deliverer of the Jews from their captivity, was only a type.

48. What is contained in the forty-second chapter?

Verses 1 to 10 represent the character of the Messiah, his great meekness and humility, and the glory of his works. Verses 10 to 13 allude to the time when all nations of the earth will be of one religion, and may all join in one song of praise to God, the universal Lord. Verses 13 to 17 relate both to the coming of Cyrus to deliver the Jews, and to the coming of the Messiah. Verse 17 foretold that idolaters should be confounded; and idolatry destroyed.

49. What is meant by the deaf and blind mentioned in the eighteenth and following verses?

Those who were spiritually blind and deaf, who did not perceive the truths of revealed religion.

50. What should these threatenings induce Christians to do?

To take warning not to harden their hearts, or turn a deaf ear to the voice of the Lord, but to walk in his ways, and keep his commandments.

51. To whom are the promises contained in the forty-third chapter applicable?

Those in the first part of the chapter are applicable to all the faithful servants of God, and are very proper to fill them with joy; and the latter part affords powerful motives to fear the Lord, and to pay him the worship of the heart.

52. What should we observe in the former part of the forty-fourth chapter?

God's gracious promises of salvation, the help of the Holy Spirit, and the divine blessing; also the supreme power and foreknowledge of the one true God.

53. What may we learn from the latter part of the chapter?

The folly of idol-worship is here described in such strong colours, that none but those who were in spiritual blindness could fail of perceiving it in the prophet's representations.

54. What is said of Cyrus, who was here prophesied of by name, nearly 200 years before he was born?

That he was a very extraordinary person, and greatly renowned for his wisdom, valour, and virtue; and the Lord ordained him to be the instrument of his good providence to the house of Jacob: this should lead us

to reflect upon the foreknowledge and the goodness of God.

55. When was the prediction fulfilled, mentioned in the forty-fifth chapter, where it is said the gates of brass should be opened, and that he would find immense treasures in the city?

When Belshazzar, king of Babylon, was terrified by the handwriting on the wall.

56. What are some of the particulars in the forty-sixth chapter?

That Bel and Nebo were the principal idols of the Babylonians, and that the prophet here foretold their overthrow: by the ravenous bird from the east was meant the Persian army; and it is remarkable that Cyrus when he came against Babylon had an eagle for his ensign.

57. What should the prophecies, in which the Lord so long beforehand revealed his designs respecting the Jews and the Babylonians, teach us?

The truth of the existence of a God, who by his providence governs all things, and we should pay particular regard to this proof of God's foreknowledge.

58. To what does the former part of the forty-ninth chapter relate?

To the coming of the Messiah, to bring salvation not only to the Jews but to all nations.

59. What are described in the latter part of the chapter?

The tender mercies of God to his faithful people, with the prosperity of the church in general.

60. What particularly claims our notice in the fiftieth chapter?

The prophetic representation of the patient sufferings of our blessed Saviour: it agrees so exactly with the circumstance of our Lord, while he stood silent before Pilate, and answered not a word, that it seems to speak for him.

61. What do verses 9 to 17 in the fifty-first chapter signify?

That the same Lord who had dried up the Red Sea for his people to pass over, would certainly bring them out of captivity, and give to those who were faithful everlasting salvation.

62. Of what have we a lively description in verses 17 to 21?

Of the miseries which the Jews were to suffer at the taking of Jerusalem.

63. We are told in verses 7 to 12 of the fifty-second chapter, that the messenger of good tidings, in relation to the captive Jews, was Cyrus; but to what do these verses further relate?

To another messenger of good tidings, our Lord Jesus Christ; and they speak of the purity which would be required in those who should be redeemed by him: the last verses evidently relate to the person, character, office, and humiliation of the Messiah.

64. Why is the 53d. a very remarkable chapter?

Because it describes the humiliation and death of the Messiah in as lively colours as if it had been written after they had taken place: *Verse 1.* Signifies that the Jews would not believe in our Saviour as the Messiah, when they were told he was come upon earth. *Verse 2.* Describes the private life he would lead in a state of poverty. *Verse 3.* The contempt he would meet with from the Jews, and the sorrows he would endure. *Verses 4 to 7.* Show that he would suffer an ignominious death, not for his own sins, but for those of mankind. *Verse 7.* Describes the meekness and silence with which he would submit to his sufferings. *Verse 8.* That no one would stand forth to plead his cause when he would be unjustly accused, but that he would be put to death. *Verse 9.* Shows that he would be buried in the sepulchre of a rich man, but that he would be reckoned by the Jews as a malefactor. *Verse 10.* Shows that the Messiah was to offer, by the appointment of the Lord, his life as a sacrifice for sin, and that he would rise from the dead for the salvation of many.

65. This prophecy having been so exactly fulfilled in every part of it by Christ, of what ought it to convince us?

That he was really the great Redeemer spoken of by all the prophets, that his doctrine is true and divine, that his sufferings and death were the wonderful means by which God has been pleased to save men, and that

being now exalted to glory, he is able to save all those who come unto God by him.

66. What does the 55th chapter describe to us ?

The fulness, freedom, excellence, and everlasting nature of the blessings of the Gospel, calling upon all to seize the precious opportunity of sharing in these blessings, which, however, are not to be had without repentance and amendment of life.

67. What should we particularly observe in the fifty-sixth chapter ?

How God exhorts his people to the practice of every duty, and particularly to that of keeping his sabbaths, and that he promises to bless whoever does so, and to reckon them among his people, whatever be their condition in other respects.

68. What do the first verses of the fifty-seventh chapter show ?

That the death of good men is oftentimes a blessing to them, and that when they depart this life they enter into peace.

69. What are the 13th to the 20th verses ?

Very comfortable to all contrite and humble persons, and they were particularly so to the Jews, as they foretold forgiveness and restoration to the favour of God, after they had been cast off for their iniquities.

70. What does the fifty-eighth chapter show ?

What sort of fasting is acceptable to God, and that the Lord hears, delivers, and blesses those who, in time of public fasting, call upon him with sincerity and humility, and truly turn to him.

71. What is to be observed in the 13th and 14th verses ?

The great blessings which are promised to those who keep the sabbath-day holy ; those who prefer obeying the Lord's commandments, to the amusements which many engage in upon the sabbath-day, find real substantial delight and pleasure, far superior to any they could contrive for themselves.

72. What do the latter verses of the fifty-ninth chapter contain ?

They relate to the Redeemer, who was to be sent for the salvation of all amongst mankind who should turn

from their transgressions and keep the covenant of the Lord.

73. When we read the comfortable promises of the sixty-second chapter, and consider how far they have been already fulfilled, what should be our feelings?

We should rejoice and be thankful that we are sharers in the blessings and privileges of the church of Christ, and should resolve to prepare ourselves for the second coming of our Saviour, that we may partake of the still more glorious blessings which are in reserve for his faithful people.

74. What do the former verses of the sixty-sixth chapter teach us?

That no outward rites of worship, however magnificent, can please the Most High, while the heart of the worshipper is corrupt and impure, but that God always accepts those that come to him with an humble spirit, and tremble at his word.

75. What do the latter verses foretel?

That every enemy of the church will be finally destroyed, and the unbelieving and ungodly condemned to everlasting perdition, and that the righteous will shine forth as the sun in the kingdom of their father.

76. What is the duty of every Christian upon knowing that every prediction of the prophet respecting the Christian church will have its accomplishment in God's appointed time?

To apply himself to the warnings, admonitions, and exhortations of this evangelical prophet, and this, not merely for his own sake, but for the sake of the nation he belongs to, and for the glory of God.

SECTION XIX.

JEREMIAH.

1. **WHAT** is the Book of Jeremiah?

It is partly historical, and partly prophetical; he prophesied for about thirty-four years, just before the destruction of Jerusalem, and for a short time afterwards.

2. What is the character given of Jeremiah in the first chapter?

That he was a priest, and being very diffident of himself, the Lord assured him that he would inspire him, and make use of him as his prophet.

3. What are some of the particulars of this chapter?

The vision of the almond rod signified the near approach of the divine judgments, and that of the seething-pot, the severity of them. The evil from the north was the army of the Chaldeans.

4. What should we observe in the second chapter?

The love of God for the Israelitish nation, their ingratitude, and for what crimes they were threatened with destruction.

5. What was foretold in the 16th and 17th verses of the third chapter?

That the Jewish religion should be put an end to, and a new one established, and that the new religion would be a blessing to the other nations as well as to the Jews.

6. What was the solemn declaration which the prophet was inspired by the Lord to make to the people of Judah, in the fourth chapter?

That God threatened them, if they continued in their rebellion, that they should be subdued by the Chaldeans, and these threatenings were fulfilled some years afterwards, as God's threatenings always are, sooner or later, if they do not produce repentance.

7. What are the important instructions contained in the fifth chapter?

We here see what is likely to be the fate of a nation when it becomes extremely corrupt, which is the case when the number of good men in it is very small, when impurity and injustice reign without opposition, when men have neither a grateful sense of the kindness of the Lord, nor dread his threatenings.

8. What was meant by the "good old ways," mentioned in the 16th verse of the sixth chapter?

The ways of God's commandments, which they were admonished to seek for and walk in.

9. What is the prophecy contained in the seventh chapter, and which was spoken to the people when they were going into the house of the Lord at Jerusalem?

It was a very solemn one, and all that the Lord threatened came to pass.

10. What should these awful circumstances lead us to reflect on ?

That it is in vain for any to glory in being members of the church of God while they lead wicked lives, that those who think to please God by going to his house and performing acts of worship, whilst they continue in unrighteousness deceive themselves, and that the only means to obtain the favour of God is to reform our lives, and do what his laws require.

11. What should we observe in the ninth chapter ?

How earnestly the prophet laments the approaching destruction of the Jews, and their great and crying sins.

12. What further claims our notice in this chapter ?

A most useful and instructive lesson conveyed in verses 23 and 24 ; for the greatest honour and glory of a nation, or an individual, is to know and practise true religion.

13. What should we learn from the latter part of the tenth chapter ?

That God chastises men because his chastisements are needful for them, not because he takes pleasure in their destruction, which should lead us to submit to his fatherly corrections.

14. What does God's denying to Jeremiah, in the 14th verse of the eleventh chapter, to pray for the people of Judah at this time show to us ?

That when a nation is become so desperately wicked as to be devoted to destruction by the Almighty, even the prayers of the righteous will not be heard in its behalf.

15. What should we learn from the twelfth chapter ?

To believe that the wicked and the hypocrite will not escape unpunished, and that they are never truly happy though God may spare them awhile.

16. What is the meaning of the words in the 23d verse of the 13th chapter, " Can the Ethiopian change his skin, &c. ?"

It signifies, that when men have established them-

selves in long habits of sin, it is very difficult to reclaim them, and many are never reclaimed at all.

17. What should we learn from the fourteenth chapter ?

That all temporal evil, such as drought, famine, pestilence, and the sword, are tokens of the wrath of God, to bring nations to repentance ; and we should hearken to those who declare the truth to us sincerely and without flattery, and not in times of public calamity, in particular, to listen to those who would persuade us that we may go on in our sins and follies without danger or fear.

18. What are we to observe in the seventeenth chap. ?

That it is in vain to confide in the help of man without the blessing of the Lord ; that there is no condition so happy and secure as that of those who trust in God and fear him ; that we should distrust ourselves and search our own hearts, instead of thinking ourselves righteous.

19. What are we required to take particular notice of in the nineteenth and following verses ?

Of the Lord's message, concerning the observance of the sabbath : nothing is so likely to bring ruin upon a nation as profaning the Lord's day, for this sin leads to all kinds of wickedness.

20. What is the meaning of the passage in the eighteenth chapter, of the comparison of a potter and his clay ?

The Lord represents his own absolute power over the nations of the earth to raise them up, or to destroy them, and also plainly declares how he deals with nations in general.

21. What did Jeremiah's threatening words at the end of the chapter show ?

That the destruction of the kingdom of Judah was determined, and that evils of every kind were to fall upon the people of that devoted nation and their children, on account of their having forsaken the worship of the Lord for idolatry.

22. What were foretold in the nineteenth chapter ?

The dreadful miseries which were to happen during the siege of Jerusalem.

23. What do we learn from the twentieth chapter ?

That Jeremiah was again inspired to foretel the de-

struction of Jerusalem ; also the fall of the priest who used him ill for doing his duty ; and that the prediction concerning the city was exactly fulfilled, as without doubt that relating to Pashur was also.

24. What do the seventh and following verses show ?

That the opposition Jeremiah met with, and his grief at finding all his prophecies and warnings lost their effect, for a time overpowered him.

25. What does this failing of Jeremiah afford an instance of ?

Of the truth of the apostle's words, that the prophets were men of like passions with ourselves, James xv. 17 ; even Job, the most patient of men, uttered the like wishes and complaints as Jeremiah ; but these good men had not had the benefit of our Saviour's example, who, with the prospect of greater sufferings before him than any man ever endured, said no more than " Father, if it be possible, let this cup pass from me : " immediately adding, " nevertheless, not my will, but thine be done."

26. What should Christians therefore learn from their blessed Lord's example ?

To imitate it, and not in time of affliction curse the hour of their birth, and wish they had never been born.

27. What prophecy is contained in the fifth to the ninth verse of the twenty-third chapter ?

A very remarkable one respecting our blessed Saviour, who was to be the great shepherd and ruler of his church and the restorer of righteousness to fallen man.

28. What was the meaning of the expression, " The burden of the Lord," at that time in use ?

It signified any prophecy which a real prophet was inspired to deliver to the people : those to which the false prophets gave this name were of their own invention, and directly contrary to the word of the Lord.

29. How may we profit from the account given in the twenty-eighth chapter of the false prophet, who predicted the very contrary to what Jeremiah prophesied ?

It should serve as an example to strike terror into all who seduce others to sin.

30. What do the twenty-seventh and following verses

of the thirty-first chapter tell us that God promised to do?

To make a new covenant with the house of Israel, which should last as long as heaven and earth remain.

31. How does St. Paul in his epistle to the Hebrews, chap. viii. apply this prophecy?

To the covenant of the Gospel, and it was brought in by our Lord Jesus Christ, but it will not be fully enjoyed till our Saviour's second coming.

32. What is the behaviour of Jehoiakim as related in the thirty-sixth chapter a proof of?

Of the greatest impiety, and of the utmost contempt of God and his holy word; but it is in vain for the wicked to strive against God; what he determines is always executed; and sooner or later, impious and profane men will bear the punishment due to them; as it happened to Jehoiakim, who was carried captive into Babylon.

33. What was Jeremiah's conduct as related in the thirty-seventh chapter, when unjustly accused by the Jews, and even beaten and thrown into a dungeon?

He did not forbear telling the king that he should be subdued by the Chaldeans, which showed that he feared God rather than man.

34. What may we learn from the Lord having softened the heart of Zedekiah towards Jeremiah?

That Providence sets bounds to the malice of the wicked, delivers the righteous, and makes good men meet with comfort and help, even in the worst times.

35. As Zedekiah suffered a false shame and the fear of man to get the better of his conscience, so as not to regard the divine threatenings and predictions, what was the consequence as related in the thirty-ninth chapter?

As he had neglected to improve the warnings given to him in this chapter, it was afterwards too late to do it, as God discontinued them, and he drew upon himself and his subjects the utmost misery.

36. What should we observe from the thirty-ninth chapter?

That the predictions of Jeremiah that Zedekiah's eyes should see the king of Babylon, and that of Ezekiel that he should not see Babylon though he should die there, were both accomplished.

37. What does the fate of this unhappy prince show to us?

That they who refuse to hear the voice of God, they who have led others into sin, and are the authors of public miseries, are at length made examples of the just vengeance of God.

38. Why did God suffer Jeremiah to be carried down into Egypt, as related in the forty-third chapter?

That he might there denounce the ruin of the Egyptians as well as of the Jews, who had put their trust in them; for wherever the wicked are, the hand of God finds them out, and those who think to avoid the evils they dread, by disobeying him, and make use of unlawful means to that end, fall by those very means into the evils they meant to shun.

39. What do we learn from the forty-fourth chapter?

That the Jews in Egypt were not reformed nor humbled, and that they told the prophet they had met with nothing but misfortunes since they left off worshipping the moon, which they called the queen of heaven.

40. What does this conduct of the Jews show us?

That when men have once forsaken God they grow continually worse and worse, and become so hardened that adversity itself has no effect upon them, and then God forsakes them entirely.

41. Why may the fiftieth chapter be considered wonderful?

It was written at the time when Babylon was in the height of its glory, more than sixty years before the taking of the city by Cyrus; yet it describes the judgments which then fell upon it as exactly as if then present.

42. What is the very remarkable prophecy in the fifty-first chapter?

It is an exact description of the taking of Babylon, which happened sixty years afterwards.

43. What did the prophets declare at the time the Babylonians were upon the point of destroying the Jews, and laying Jerusalem waste?

That the Babylonians themselves should be made desolate, and their city utterly overthrown by princes

who should set the Jews at liberty, and cause Jerusalem to be rebuilt.

44. What is contained in the fifty-second chapter ?

An account of the number of captives Nebuchadnezzar carried away to Babylon at different times, which was but a very small remnant of the kingdom of Israel.

LAMENTATIONS.

45. What does this book contain ?

The prophetic lamentations and complaints of the prophet Jeremiah, for the desolation of Jerusalem and the captivity of the Jews.

46. How should we imitate Jeremiah, when he lamented the desolation that was threatened to his country, as described in the first chapter ?

We should zealously implore God's mercy when he is provoked against us ; and, above all, pray fervently for the peace and deliverance of the church, when we see men provoke his divine majesty by their sins, and his church exposed to sufferings.

47. What does the prophet in the second chapter give a lively representation of ?

The miseries which attended the siege and destruction of Jerusalem ; all the dreadful circumstances particularly mentioned, as he saw them in prophetic vision.

48. What is there in the third chapter, which is very proper for the instruction and comfort of persons in affliction ?

The prophet teaches us, that though God, for the punishment of their sins, exposes his people to various evils and distresses, he does not willingly afflict them, but does it with justice, and even with mercy, to bring them back to himself.

49. Towards whom does the prophet assure us that God is appeased ?

Those who humble themselves under affliction, and improve under his rod ; and this doctrine should be well understood, remembered at all times, but particularly in times of affliction.

50. What does the fifth chapter contain ?

A prayer, in which the prophet entreats the Lord to

have compassion upon Jerusalem and the Jews : he represents the greatness of their desolation, confesses they were justly punished for the sins of their fathers, and earnestly begs of God to restore Jerusalem and his people to their former state.

SECTION XX.

EZEKIEL.

1. WHERE and when did Ezekiel prophecy?

In Chaldea, where he was with the Jews who had been carried thither with king Jehoiachin, about eleven years before the destruction of Jerusalem. He prophesied from the fifth year of his captivity, for the space of about twenty-five years, while Jeremiah at Jerusalem was foretelling the same things.

2: What have we an account of in the first chapter?

The calling of Ezekiel to the prophetic office, and of a wonderful vision he saw, in which he beheld the glory of God. Ezekiel was a priest.

3. What may we learn from comparing this description of the wonderful being who was upon the throne with the visions of Isaiah and other prophets, and with those of St. John in the book of Revelation?

That it was the Lord, the son of God, who afterwards took our nature upon him, and now sits at the right hand of God the Father, in the glory which he had with him before the world was created.

4. What may we observe in the second chapter?

The commission which the prophet received from the Lord to go to the Jews. The spirit which entered into him was the Holy Spirit, by which he was inspired to foretel things to come.

5. What was the Lord's command to Ezekiel in the third chapter?

To eat the roll of the book ; which signified that he was to hearken to the word of the Lord himself, as well as to deliver it to the Jews of the captivity, though it related to those who were still in Judea.

6. What was Ezekiel further told?

That if he did not do his duty as a prophet, he would

be answerable for the sins of the people, as well as each individual of them for his own particular sins; but that if he did warn them, and they would not repent, they alone should be answerable for their own sins.

7. What does the prophet show by a type, in the fifth chapter?

The judgments the Lord was about to execute upon the inhabitants of Jerusalem, by famine, sword, and dispersion; and these awful predictions had their full accomplishment, as we read in the book of Jeremiah.

8. What was foretold in the sixth chapter?

That the cities and places where the Jews had practised their idolatries should be destroyed, which came exactly to pass; for the people of Israel had altars, like the gentiles, on every high hill, and under green trees, and they copied the heathens in all their abominations.

9. What was the image of jealousy shown to the prophet in this wonderful vision, as described in the eighth chapter?

It signified idolatry in general, which provoked the Lord God to jealousy, by giving that honour to idols which was due to him alone.

10. What does the prophet describe in the sixth to the thirteenth verses?

The three great superstitions which the Israelites had fallen into; that of the Egyptians, that of the Phœnicians, and that of the Persians.

11. What were the rites of the Egyptian idolatry?

They were performed by the ancient and honourable of the people in a mystic cave, called by the prophet a hole, or chamber in the wall, in which were represented by figures, those creeping and abominable creatures they worshipped, such as serpents, dogs, cats, &c.; with Apis, the sacred bull, and Isis and Osiris, under the figure of two calves.

12. What did the Phœnicians worship?

An idol which they supposed to preside as a god over the fruits of the earth, and who suffered when trees, &c., were cut down; on which account the women mourned for him several days at the end of harvest.

13. What was the Persian worship?

It was performed by the priests and magi, and consisted chiefly in adoration paid to the sun, with the faces of the worshippers turned towards the east, as described by the prophet.

14. What is the meaning of the ninth chapter?

The man with the inkhorn, in this vision, is considered as an angel sent by the Lord to mark his faithful servants who were to be preserved from destruction.

15. What did the Lord's appearing upon his throne, giving directions to the ministering angels to scatter coals over the city of Jerusalem, as recorded in the tenth chapter, denote?

That the city would be burnt, and it showed that the destruction of it would proceed from God himself.

16. How is the Lord described at the end of the eleventh chapter?

As withdrawing his glory from the city, as he before had done from the temple; which implied that God was going to forsake Jerusalem and its inhabitants.

17. What is to be observed at the end of the twelfth chapter?

How the prophet answers the objection of the scoffers and infidels, who either disbelieved his threatenings, or supposed the accomplishment of them to be at a great distance.

18. What is denounced in the thirteenth chapter?

Heavy judgments against those lying prophets, who flattered the people in the midst of their sin and danger, with false hopes of peace and security.

19. What does God declare in the fourteenth chapter?

That when he should resolve to punish a country by any of his plagues, the good people in that country might be preserved but could not save others.

20. What does the honourable mention of Noah, Daniel, and Job, show?

That the intercession of good men has great power with God, though it could not have prevailed for the saving of Jerusalem.

21. What is prophesied in the 22d and following verses of chapter xvii.

The Messiah under the similitude of a branch; and it is intimated that his kingdom will be universal, that

the gentiles will be admitted into it, and the Jews restored.

22. What did the words in chap. xviii. 2, "The fathers have eaten sour grapes, and the children's teeth are set on edge," signify?

A proverb which the Jews at that time used, and it signified that it was not for their own crimes that the judgments of God were threatened and sent, but for those of their fathers; and that their fathers had entailed wickedness upon them.

23. What notice does the prophet take of this notion?

He condemns and corrects it, by showing them that children of wicked parents may be good and virtuous, and that no child shall bear the iniquity of his father to the injury of his soul, though he may, in consequence of his father's transgressions, be involved in temporal evils, such as poverty and disease, which is the meaning of visiting the sins of the fathers upon the children to the third and fourth generation.

24. Of what is this chapter, sufficient to convince any reasonable person, who will read it with attention?

That the doctrine of absolute predestination to eternal misery, is contrary to what God has graciously revealed concerning his disposition and dealings with mankind.

25. In what manner is it stated in the twenty-sixth chapter that the heathen nations triumphed at the downfall of Jerusalem?

They did it as idolaters, rejoicing that the God of Israel, as they supposed, was overcome by their false gods, and no longer able to maintain the honour of his chosen people.

26. What was the prophet inspired to foretell in consequence?

That so far from the Lord's power being lessened, the heathens would feel the effects of it in their own destruction.

27. Why was Nebuchadnezzar, who had conquered Jerusalem, to be the conqueror of Tyre?

Because Tyre had rejoiced to see Jerusalem laid waste by the king of Babylon. Tyre, a rich and flourishing city, was, by its desolation, to be a terror to the isles.

28. What does history inform us was the fate of Tyre?

That a few years after the prophecy, Nebuchadnezzar went against the city, besieged it for thirteen years, and at length destroyed it in such a manner that it was not rebuilt.

29. What is to be understood by the word Hell, in the thirty-second chapter, to which the nations are said to have been sent?

We may understand it to mean the place of the dead; though whole nations were cut off, the final condemnation of individuals will not take place till the last day.

30. How do we see that every thing foretold of Egypt came exactly to pass?

Nebuchadnezzar conquered Egypt after he had taken the city of Tyre; the Egyptians were carried into captivity, and at the end of forty years they returned into their own country under Amasis their king.

31. But did the kingdom recover its former splendour?

No, it was afterwards kept low, and made subject to foreign powers, as Ezekiel had foretold; and the completion of these prophecies is an additional proof that the holy scriptures are divinely inspired!

32. What do the former verses of the thirty-third chapter point out.

The manner of the Lord's dealings, both with respect to the ministers of religion, and the individuals of whom their flocks are composed.

33. Who were the false shepherds threatened in the thirty-fourth chapter?

The prophets, ministers, and magistrates of Israel, who instead of taking care of the people, neglected and injured them.

34. What should we observe from God's promise to give the people good shepherds, and, above all, to send a great Shepherd who should redeem his people, and make them everlastingly happy.

That this great Shepherd should be of the house of David, and our blessed Saviour applied this prophecy to himself, when he said, "I am the good shepherd," &c. John x. 11.

35. What was the prophet inspired to tell the remnant of Judah, as recorded in the thirty-seventh chapter?

That when the Lord should fulfil the promises he had made to them, they were not to regard their restoration to their own land as a reward for any merit in them, but as an act of his mercy.

36. What is to be understood by the emblem of dead and withered bones, mentioned in the thirty-seventh chapter?

Divine grace is represented by the recovery of these bones; and the emblem may be applied to the general resurrection of mankind from the dead; and we should learn from it also, that nothing is impossible with God.

DANIEL.

37. Who was Daniel?

A prophet who descended from the royal family of Judah, and was carried to Babylon, when he was very young, by Nebuchadnezzar.

38. When did Daniel live at Babylon?

Six hundred years before the coming of our Saviour, and he died in a very advanced age.

39. How is Daniel spoken of by Ezekiel and our blessed Saviour?

Ezekiel in chap. xiv. 14, makes honourable mention of him, and our blessed Lord speaks of him as a prophet in Matthew xxiv. 15.

40. What was the custom of conquerors with respect to their captains in the time of Daniel?

To change their names; and those given to Daniel and his friends had a relation to the idols of the Babylonians, as their former ones had to the true God.

41. What should we observe with respect to Daniel and his friends?

That though very young men, they resolved to keep steadfastly to the commandments of God, and on no account to eat of any thing that was forbidden by the law of Moses.

42. Why was Nebuchadnezzar made to forget his dream, and Daniel to have it revealed to him; together with the interpretation?

It proved the means of saving the lives of Daniel and his three friends, and of showing at the same time, that their God was the true God.

43. What may we learn from Daniel's thanksgivings, as shown in the second chapter ?

We see from them what notions he entertained of the Divine Majesty, and how Christians ought to think of God.

44. What does Daniel's answer to the king show ?

That he had received a revelation from the God of heaven, which as a prophet he was about to deliver; the dream, as here described, was a very awful one, and the interpretation was a most remarkable prophecy, which has been exactly fulfilled.

45. What does the second chapter clearly show to us ?

That the raising and overturning of kingdoms and states proceeds from God's overruling providence, who has always in view the goodness of his church, and of those that fear him.

46. What folly and wickedness did Nebuchadnezzar commit as stated in the third chapter ?

He set up an idol, dedicated it, and required worship to be paid to it as a God ; the folly of his conduct is finely described by the prophet Isaiah, chap. xlv.

47. How was Shadrach, Meshech, and Abednego's faith and piety shown on this occasion ?

When their duty to God was concerned, they did not deliberate what course to take, but boldly at once exposed their lives for the glory of God, and in defence of true religion.

48. When was it that these three good men were thrown into the burning fiery furnace ?

More than twenty years after Daniel's interpretation of Nebuchadnezzar's dream.

49. When the Almighty saw fit to give Nebuchadnezzar notice, by another significant dream, that he designed to humble him, what was done in order that he should know his punishment came from God ?

Daniel was made the interpreter of it, and on this occasion the king was able to recollect his dream, and though he could not understand the full import of it, he could discern enough to trouble his mind.

50. What was the interpretation of this dream ?

It is so plain and clear as to want no explanation; but if Nebuchadnezzar would have followed the pro-

phet's advice, the threatened judgment would not have been sent upon him.

51. How is Babylon described in the twenty-eighth and following verses of the fourth chapter?

As a very magnificent city; and Isaiah calls it, "the glory of kingdoms." It was sixty miles in compass, enclosed with a wall at least 200 feet high and 50 broad, and adorned in every possible way.

52. In what way did the judgments of God fall upon Nebuchadnezzar?

He was deprived of his reason, and reduced to a state of madness, which rendered him, for a time, unfit for human society.

53. What does the history of Nebuchadnezzar show us?

That the victories of the greatest princes and conquerors are no proofs of their own superior merit, since the Most High sometimes sets up the basest of mankind for wise purposes, but especially when he sees fit to employ them as scourges to wicked nations.

54. When was it that Cyrus, after various successes, shut up Belshazzar in his capital, as recorded in the fifth chapter?

In the sixteenth year of Belshazzar's reign. The Babylonian empire was now drawing to a conclusion, and the judgments of God threatened so long before by the prophets Isaiah, Jeremiah, and Ezekiel, were ready to be executed.

55. What did God do to convince the idolatrous people that the same God whose temple Nebuchadnezzar had destroyed, was going to overthrow the empire of the Chaldeans?

God caused a hand to appear, writing Belshazzar's condemnation; and Belshazzar's great confusion at the sight of the hand, shows how weak and timorous a guilty conscience makes a man; and that the divine judgments overtake the ungodly when they think themselves most secure.

56. What effect had Daniel's interpretation of the handwriting upon Belshazzar?

Though greatly alarmed at the dreadful intelligence, yet he performed his word to Daniel.

57. When Belshazzar was slain, and Babylon taken

by Cyrus, and thus an end put to the Babylonian and Chaldean empire, what empire succeeded it?

That of the Medes and Persians was set up in its stead, according to Nebuchadnezzar's dream.

58. Why is it said that Darius, the Median, took the kingdom?

Because Cyrus, as long as his uncle Darius lived, yielded him the first place of honour in the empire, though he himself had been the chief instrument in the hand of Providence for obtaining Babylon.

59. Why did Daniel accept the high posts to which he was appointed?

By doing so, he had frequent opportunities of serving his captive countrymen, and no danger could intimidate the prophet from doing his duty: he continued to worship God, and he did it publicly, instead of secretly, lest he should dishonour God by appearing to comply with the impious decrees Darius had been prevailed upon to sign.

60. What did God show forth, by permitting Daniel to be cast into the lion's den?

His own almighty power, and thereby rewarded also the faithfulness of his faithful prophet.

61. To what further good purpose did this miraculous deliverance serve?

To compel another heathen king to acknowledge, as Nebuchadnezzar had formerly done, the almighty power and universal dominion of Daniel's God.

62. What is meant in the seventh chapter by the ancient of days?

The Lord God, who appeared to Daniel in the vision, as he was afterwards seen by St. John the Evangelist in his visions.

63. When Daniel was troubled by the extraordinary visions, how were they explained to him?

By an angel; and the prophecy has in a great measure been fulfilled by the four empires succeeding each other, namely, the Babylonian, the Persian, the Grecian, and the Roman, and by the establishment of the kingdom of Christ.

64. What ought we to learn from the fulfilment of these prophecies?

That Daniel spoke by divine inspiration ; and that all future things are perfectly known to God, and that he rules over all things.

65. How was the prophecy contained in the eighth chapter accomplished ?

The empire of the Medes and Persians was raised to a great height, but was destroyed by Alexander the Great, who conquered Darius, king of Persia, many years after this prophecy was delivered.

66. What is the prophecy contained in the ninth chapter ?

One of the most remarkable in the Bible, for it points out the exact time that was to pass between the decree for rebuilding Jerusalem, and the death of the Messiah.

67. What was to be understood by the seventy weeks ?

Seventy times seven years, viz., 490 years : at the end of this time the Messiah was to come to make atonement for sin by his death, and to establish and confirm the covenant of God with men ; after which Jerusalem was to be destroyed, the measure of its iniquity being full.

68. How should we consider this prophecy ?

As being alone sufficient to confirm the truth of the Christian religion, as it shows in the clearest manner that Jesus is the promised Messiah, who hath redeemed us by his death ; and it should strongly engage us to believe in him as our Saviour, and to follow his doctrine.

69. What do we see by the words of the angel in chap. x. 11, and chap. ix. 23 ?

How God loves those that fear him and serve him faithfully ; and what regard he has to their prayers and their sorrows.

70. What does the twelfth chapter foretel ?

That after all the great revolutions which were to be brought to pass in the kingdoms of the earth, there will be a general resurrection from the dead, when the faithful servants of the Lord will receive a glorious reward, and the wicked will be punished according to their deserts.

71. How old was Daniel when he saw the last vision ?

About ninety-four years of age, and he is supposed to have died soon after.

SECTION XXI.

HOSEA.

1. WHAT is the Book of Hosea?

It is the first of those which are called the twelve minor prophets, whose writings, together with those of the greater prophets, made what was called by the Jews, the Book of the Prophets.

2. When did Hosea prophecy?

About the same time as Isaiah prophesied in the kingdom of Judah, and for about sixty years in the kingdom of Israel.

JOEL.

3. When did Joel prophecy in the kingdom of Judah?

It is not exactly known at what time, but it is supposed to have been at the same time with Hosea.

4. What was the occasion of his prophecy?

It was to foretel an extraordinary drought and famine which happened in the kingdom of Judah.

AMOS.

5. What is said of the prophet Amos?

That he prophesied at the same time with Hosea, though he is not supposed to have lived so long.

OBADIAH.

6. When is it thought that this prophet lived?

At the same time with Jeremiah and Ezekiel.

7. What did Obadiah foretel?

That God would root out the Edomites, because of their pride, and particularly on account of their rejoicing at the ruin of the Jews, whom they would help to destroy.

8. How was this prophecy accomplished?

The Chaldeans took and destroyed Edom, soon after Jerusalem was taken.

9. What does this destruction show us?

That the Lord brings down proud and cruel people, severely punishing those who insult the miserable and delight in their suffering.

JONAH.

10. When did Jonah live?

In the time of Jehoash and Jeroboam the second, kings of Israel: he is the only prophet whose writings are handed down to us, that was sent to any heathen nation.

11. How is the truth of what is contained in this book confirmed?

By our blessed Saviour in the Gospel, which proves that Jonah was really a prophet.

12. Where did God send Jonah?

To the Ninevites and Assyrians, that those idolaters and enemies of the Jews, who were in a short time to be the instruments of his providence for destroying the kingdom of the ten tribes, might know that the God of Israel was the Almighty God.

13. What was very sinful in Jonah?

He was afraid to obey the Lord, by executing his mission at Nineveh, which led him to attempt to flee into another country.

14. What was it that convinced Jonah it was in vain to attempt to flee from the presence of the Lord God?

The storm which suddenly arose, and the lot to be thrown into the sea falling upon him; for God is in all places, and always finds out those who do wickedly: Jonah's own conduct led him to bear witness against himself.

15. What happened to Jonah when he was thrown into the sea?

He was swallowed by a fish, which proved the means of his preservation.

16. What was the miraculous preservation of Jonah, and his coming alive out of the fish the third day, a type of?

Of the resurrection of our Saviour, and our Lord himself refers to it as such.

17. What may we learn from Jonah's conduct, who was afraid to go the first time the Lord sent him, but went without hesitation when he again received the divine command?

It shows that the corrections of the Almighty are of

great use to convince men of their errors, to quicken their zeal, and to lead them to a more faithful discharge of their duty.

18. What may we learn from God's withholding his judgments when the Ninevites humbled themselves at the preaching of Jonah?

It teaches us that fasting, humiliation, and repentance, are the most effectual means of averting the divine judgments, and that God forgives even the most guilty, when they sincerely repent.

19. When did Jonah show displeasure at the Lord's sparing the Ninevites?

It was a weakness which is sometimes found in persons of the greatest piety; but he was afraid of being thought a false prophet, because his prediction was not fulfilled.

20. How did God give a proof of his compassion and tenderness towards Jonah?

By causing the gourd to grow; and it pleased the Lord to make the same gourd a means of instruction to him.

21. What may we learn from the Lord's own words on this occasion?

That he hates none of his creatures; and so far from desiring to make them miserable, and taking pleasure in their sufferings, he is always inclined to spare them, and do them good.

22. With what ought this consideration to fill us?

With love and gratitude towards our merciful Creator, and engage us to be merciful towards our fellow-creatures, that we may be the children of our Father which is in heaven.

MICAH.

23. When did the prophet Micah live?

At the same time with Isaiah and Hosea.

24. What do the curses denounced in the third chapter show to us?

That the depravity of the Jews was general, and past remedy, in the time of the prophet Micah.

NAHUM.

25. When is Nahum supposed to have lived ?

In the reign of Hezekiah, king of Judah, and about ninety years after the prophet Jonah.

26. What does his prophecy almost wholly relate to ?
To the destruction of Nineveh.

27. What appears from the first chapter ?

That the Ninevites did not continue long after the preaching of Jonah to bring forth the fruits of repentance, but returned to their former courses, and oppressed the Jews.

28. What was Nahum therefore inspired to foretel ?

The destruction of Nineveh, and of the whole Assyrian monarchy.

29. When was this prophecy fulfilled ?

About sixty years afterwards, when Nebuchadnezzar, king of Babylon, destroyed Nineveh, and put an end to the Assyrian empire.

HABAKKUK.

30. When is this prophet supposed to have lived ?

At the same time with Jeremiah.

31. What did Habakkuk prophecy ?

As Nahum prophesied the destruction of the Assyrians who carried the ten tribes into captivity ; so Habakkuk foretold the destruction of the Chaldeans who completed the captivity of the two tribes that remained.

ZEPHANIAH.

32. When did Zephaniah prophesy ?

About the time that Jeremiah entered on his prophetic office : his prophecy is directed to the people of Judah ?

HAGGAI.

33. Who was Haggai ?

The first of the three prophets who were sent to the Jews after their return from the Babylonish captivity : he lived about five hundred and twenty years before the birth of our Saviour.

34. What was the occasion of his prophecy?

The stop which was put to the building of the temple, during some years after the foundation of it had been laid.

35. What should Haggai's reproof of the Jews, for neglecting to rebuild the temple when they took so much pains about their own houses, lead us to consider?

That it is a very great sin to be more concerned for our temporal interests and the conveniences of this life than for the honour of God.

ZECHARIAH.

36. When did Zechariah prophecy?

At the same time and upon the same occasion as Haggai.

37. How should we regard the fifth chapter of this book?

As an awful admonition, that a multitude of curses, particularly dispersion and captivity, are the allotted punishment for national guilt and depravity.

38. How should the admonition of the seventh chapter be observed by Christians?

It affords great comfort to the widow and fatherless, the stranger and the poor, by showing that God is their sure friend, and will severely punish those who afflict and oppress them.

39. What should the tenth chapter lead us to consider?

That God is the author of all blessings, temporal as well as spiritual; that from him alone we ought to expect them, and that in order to obtain them we must devoutly ask and diligently serve him.

40. What do the 10th and following verses of the twelfth chapter describe?

The spiritual mercies of God in converting his people, and give a very affecting account of the deep sorrow which the Jews will feel when they shall be brought to a sense of their sins in crucifying the Messiah.

MALACHI.

41. Who was Malachi?

The last of the prophets of the Old Testament ; he lived some time after the rebuilding of the temple and city, probably about the latter end of the times of Ezra and Nehemiah.

42. What should we learn from the first chapter, where the Lord reproaches the Jews for offering impure offerings ?

That those who return the divine love with disobedience, are guilty of foul ingratitude, and that it is in vain to call God our father, and our Lord, if we do not render him the fear and honour which are due to him.

43. What does Malachi's reproach of the Jews for their sins, and particularly for their contempt of the divine service show to us ?

That God would have men respect every thing that belongs to religion, and in particular that it is a great sin to apply to any other purpose things that are devoted to holy uses.

44. What should be our duty with respect to the prophetic books ?

We should make them our frequent study, not with a view to find out what is difficult, but to observe what is plain and obvious, and we should remember that all things are known to God, from the beginning to the end ; that he rules over all the kingdoms of the earth, and that there is no God but the Lord Jehovah.

THE END OF PART I.

C. WHITING, BEAUFORT HOUSE, STRAND.

